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NOTE ON THE PRONUNCIATION OF NATIVE WORDS

The system of transliteration is based on the International Phonetic System, but the sign – is used to indicate length instead of the less familiar :. Short vowels are left unmarked. The vowel sounds are subject to considerable individual variation, and the pronunciation here given is approximate only:

a as in Fr. *à la mode*.	*ā* as in calm.
e as in get.	*ē* as in Ger. *See* (approx. Engl. way, not a diphthong).
i as in sit.	*ī* as in eat.
o as in Fr. *robe* (approx. Eng. not).	*ō* as Fr. *chose* (approx. Engl. note).
u as in put.	*ɔ̄* as in ought, walk.
ai as in Ger. *Stein* (approx. Eng. my).	*ū* as in rule.
oi as in oil.	*au* as in Ger. *grau* (approx. Eng. how).
	iu as in few.

b d f k l m n p t v as in English.

g as in go.	*ʃ* as in ship.
h as in hat.	*tʃ* as in patch.
r as in run.	*ʒ* as in judge.
s as in see.	*ŋ* as in singing.
w as in wet.	*ŋg* as in finger.

In personal and geographical names printed in roman characters, *tch* is substituted for *tʃ* and *ng* for *ŋ*. Accented syllables are marked ′. The symbol ’ indicates the glottal stop, e.g. *baɪ’i*, child.

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GLOSSARY

NOTE. Only words which recur frequently in the text are included. All words are in the Kurtatchi dialect unless otherwise stated. 104

ubin (Petats *dbiap*), spirit of human being when alive or recently dead; reflection in water or in a mirrow; shadow.
imro, man who takes charge of adolescent boy for purposes connected with the wearing of the *upi*.
ira, to fish with rod and line.
isam (Petats *disam*), a creeper (*Lygodium dichotomum* Sw.), the skin of which is very tough and is used as a fastening in making canoes, &c. The root is used as a contraceptive.
sdt, bad, a term of general disapproval.
tfitf, 'putty nut', the kernel of *Parinarium laurinum*, used in caulking seams of canoes, &c.
tûn, bonito fish (*Sarda* Sp.).

bdbots, the back entrance and verandah of a native hut and the ground outside it, the women's quarters.
di'i, child, m. or f.
éroan, ceremonial currency made of flat shell disks strung together by means of a centre hole.
oa- (with suffixed possessive adj.), lineage, i.e. all the blood relations on the mother's side of the house; also used with extended meaning, clansman.

lum, good, a term of general approval.

n, to eat; *tab en*, food.
to, 'medicine', any preparation used in treatment of illness or for making magic.

gdrawuts, slit-gong, used to give the rhythm for dances and also for conveying information and signalizing special occasions.
gõm, pattern; *iav a gõm*, decorated lime-pot.
gi, pig.
— a poar, wild pig.
gwõv, bull-roarer.

ne, lime; also the pot in which it is kept ready for use with areca-nut.
b, to strike; to beat; to fight.

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●104 *íburar*, lit. 'struck by the spirits', mad, used of a person in a state of hysterical dissociation.

ien, fish, generic term.

ímun (Petats *paio*), ceremonial currency made of flying-fox or porpoise teeth set in native string.

ínu (Petats *lûma*), native hut.

íowa, the bush fowl, or megapode.

íwi, *wiwi*, a white paint made from powdered sulphur obtained from a volcanic deposit.

kakáriuk, a fern (*Selaginella flabellata*) sometimes found with white or variegated leaves which are much sought after for personal adornment and also for making magic.

karêb, creeper, the stem of which is used in making string.

kekéleo (Petats dialect), fowl, associated with the Nakarib clan.

kes, dog (Petats *kus*), shark (Petats *baki*).

késa, shell-fish of many sorts, collected by the women on the reef for eating.

kidr, sibling of the same sex as speaker, i.e. brother of a man and sister of a woman; also extended to refer to person of same sex belonging to the same clan.

kōbû, receptacle or dish made of the thick fibrous sheath of the areca-palm.

kōkóin, pudding made of pounded taro, used on special occasions (same as *menak*).

kôma, the usual form of dance, the men walking round in wheel-formation and the women dancing separately with special steps, accompanied by beating of the slit-gong and blowing of Pan-pipes, the women yelling. As verb, to dance in this manner.

kwigin, older man who has acted as *amro* at former *upi* ceremonies to whom certain duties are assigned in connexion with the boys wearing the *upi*.

mâbú, musical instrument made of hollowed log with coco-nut shell mouth-piece.

magór, mixture consisting of red oxide of iron with scraps of plants, &c., to which is ascribed great magical power.

máni, cuscus opossum (phalanger); also a girl taking a certain part in the menstruation ceremony.

mânu, large brown eagle, associated with the Naboin clan.

ménak, a kind of pudding made of a mixture of pounded taro flavoured with either coco-nut meat or canarium almonds.

mon, woman, wife; also as adj. female.

mon, plank canoe.

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●104 *nek* (*tanek*), leaves or fruit of betel-pepper chewed with areca-nut and lime.

níbnāb, generic term for ornamental or aromatic plants, often used for personal adornment and sometimes for magic.

nog, to make; to do.

nó'on, tree, generic term; firewood. *kuip no'on*, to cut firewood.

nówan, bird, generic term.

yas, to chew the betel-mixture, consisting of areca-nut, lime, and the fruit or leaves of the betel-pepper.

oin, red powder consisting of haematite (red oxide of iron), highly valued for personal decoration and also for use in magic.

ówan, red powder darker in colour than *oin*, consisting of impure iron oxide with some iron sulphide, used for personal decoration.

pa'i, ridge poles of hut, made of the aerial roots of the banyan.

pasú- (with suffixed possess. adj.), sister's child (m. speaking).

pa'ún, banana, generic term.

pi'án, cross-cousin.

pínari, a group of goblins with white skins and long legs, who live in the bush and play tricks on people.

pírir, ornament of shell with tortoise-shell filigree work.

piu, small Pan-pipes; to play on this instrument.

rúanbē- (with suffixed possess. adj.), husband's parents; son's wife.

ru'in, water; a river; cleaned-out coco-nut shells used as water-pots.

sísiwa, substance consisting of lava which has been attacked by acid vapours after the dying down of volcanic activity. Considered to have very strong magical power.

súwan, term used by the parents of one individual of a married couple to the parents of the other.

tágoan, the front entrance and verandah of a native hut, i.e. at the end facing the cleared space used for dances, and the ground immediately in front of it. Used by men only, except on certain ceremonial occasions.

tákop, hood made of pandanus leaves, worn by women in accordance with rules of avoidance.

táma- (with suffixed possess. adj.), father.

tamú, taro, the esculent caladium, a tuber which forms the staple article of diet.

tanú, temporary shelter erected in the taro garden, in which a family lives when work is pressing.

ta'ó, native oven, consisting of a hole in the ground filled with stones.

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104 *ta'ún*, a plant, species of cordyline, used for ceremonial and magical purposes.

taúwē- (with suffixed possess. adj.), brother- or sister-in-law (applied to a person of the same sex as speaker).

tʃan, great, large, important.

tʃína- (with suffixed possess. adj.), mother.

tʃína, black paint, made from volcanic ash.

tʃinív, dug-out canoe, with outrigger; the tree most frequently used in its manufacture.

tobár, men's house, hut reserved for men, and boys wearing the *upi*.

tog (Petats *toan*), organized barter, chiefly of fish and taro, carried on by the women between villages.

tsóa- (with suffixed possess. adj.), mother's brother.

tsúbak, flying fox.

tsúbna'in, grandchild.

tsúbu- (with suffixed possess. adj.), grandparent (m. or f.).

tsūn, real, true, also as adv. very.

tsūnaun, a person of rank, and all members of his lineage.

tsúra, fire.

tsúwiŋ, conch, made of triton shell, sounded on ceremonial occasions.

túkis, a group of goblins about a foot high, with dark skins, who live in the bush and play tricks on people.

uētē, man, husband, also as adj. male.

uir, coco-nut palm; coco-nut, term used for any stage of growth.

úpi, head-covering made of palm leaves worn by adolescent boys during a period of years between certain ceremonies; the boys wearing these hats.

úrar, ghost, spirit of person long dead; wooden figures representing such individuals, used at *wapi* ceremony.

wagún, brother- or sister-in-law (applied to person of opposite sex to speaker).

wámoa, first-born child.

wápi, first important ceremony for adolescent boys, at which they put on the *upi*.

wáris, wife's parents; daughter's husband.

wasípsip, last of the ceremonies connected with the wearing of the *upi* by adolescent boys, at which the *upi* is removed and the hair cut short.

wasísio, traditional story, folk-tale.

wdtawutʃ, second and most important of the three main ceremonies connected with the wearing of the *upi*, at which the boys show their hair to the people; after it certain restrictions are removed.

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watʃitʃio, female cross-cousin of either parent: and reciprocally, child of cross-cousin.

wats (***watʃ***), stone, rock.

wa'ir, the ritual wailing for the dead.

wévnē- (with suffixed possess. adj.), sibling of opposite sex to speaker, i.e. the sister of a man or the brother of a woman.

wínoa, canarium almond.

wírtsun, wild banana (inedible), used in various forms of magic; the dried fibrous sheath serves the women to support burdens on their backs.

wûti, clan.